

584 shillings; this present "strengthens their bones" (ba tiyá marambo) and nothing further remains to be done but to choose the day on which the betrothal visit shall take place. (1)

2) THE BETROTHAL VISITS (Tjekela and koroka).

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301 This visit (ku ya ku tjekelen) is paid in the following manner. The fiancé chooses his best friend to be his "shangwane"; the fiancée does the same on her side, and these two "shangwane" must do their best to help them both during the whole of these complicated ceremonies. Then the bridegroom summons, together with his shangwane, three or four other friends of his own age, and a little lad to carry their mats. They go and bathe and put on their finest attire: rich skins, bracelets hung to their belts, horse-hair necklaces with white beads threaded here and there which swing to and fro on neck and breast. Neither do they forget their small shields of skin, which give them a martial appearance without, however, suggesting any thought of war or strife. Before starting they take a good meal cooked at home. In the evening, after sunset, they reach the village of the fiancée. They sit down outside the gate and cough to make known that they have arrived. Then the inhabitants, who were expecting them, come out to meet them and beg them to enter. The visitors make difficulties. They pretend not to wish to do so. The people of the village insist. At last, with apparent reluctance, they advance into the central square. A hut is prepared for them, and they are invited to go and rest there. They begin by refusing. But the young girls take out of their hands their sticks and their miniature shields and carry them into the hut. At last, with a

(1) Amongst the Wa-Nyika (a tribe dwelling between the Nyassa and Tanganyika lakes) the betrothal takes place as follows: A female messenger is sent by the suitor's parents to the girl's parents. She brings with her a hoe. The father calls the girl and shows her the tool saying: "This is your hoe; it comes from so and so." If the girl looks at the hoe with a gloomy expression and leaves the hut slowly, still looking at it, it is a sign that she does not accept the proposal. Should she on the contrary cover her face with her hands and run away without looking at the hoe, she thus declares that she consents to become the wife of the boy. (*Journal de l'Unité des Frères*, January 1926).

285 on the basket pointing upward while those on the cover point downward, so that they meet. Two rings are also plaited, and passed round through each pair of handles, forming simple but solid hinges on which the cover can turn without ever being separated from the basket, of which it is henceforward an integral part. A well-made ngula is absolutely impermeable, and not the smallest hole can be found in it. I think it would even hold water. Such a basket is surely a work of art!

285 415 The ngula is the Native's Savings Bank. In it he keeps all his riches, the best grains of maize, or the best grown monkey nuts, reserved for seed at the next rainy season; also the material with which the women will deck themselves on grand occasions, etc. The enormous basket reposes at the far end of the hut, on a low table (*buhiri*) specially designed for the purpose. The ngula of the northern clans, where palm leaves are not to be found, is more rounded and the palm straw replaced by solid dry grass. (See the adjoining illustration, p. 121.)

285 415 293 While the ngula is enthroned in the hut, and is never moved out of it, the *hwama* (yin-tin, Ro.) or *funeko* (Dj.) (p. 124 No. 4 and 6), on the contrary, is the wallet of the traveller. It is a square bag made of plaited palm straw. The cover is about as large as the bag itself and, so that it may not be lost (which might easily happen while travelling), it is secured by the string used as a shoulder strap to carry the *hwama*, this being passed through it. The bag can thus be opened by sliding the cover right along the string, but it cannot be entirely separated from it. These bags are of different sizes, some more ornamental than others. A round variety is also made by a certain basket-maker of Maana. He makes three or four projecting horns to his *hwama*, which then takes a cylindrical shape, and has the advantage of being able to stand upright when placed on the ground. This bag or basket, is called *shiraba* or *baki* (No. 2); it is the kind used by the magicians for carrying their medicines, and bones.

285 482 The third classic shape of Ronga basket-ware (No. 3) is the *shihundju* (Ro.) *shirundju* (Dj.), the conical basket employed by the women for transporting maize, clay and manure. (It is by no means certain that the *shihundju* is cleaned out between